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GREEK AND LATIN ETYMOLOGIES

BY FRANCIS A. WOOD

1. Gr. ἄρωμα 'any seasoning, spice, sweet herb' is identical with ἄρωμα *arvum* from the root **arā-rādere*, so that ἄρωμα means 'something that scratches, tickles, stimulates, sharpens, whets (the senses)' as well as 'something scratched, plowed.' Similarly κέστρον 'an aromatic plant, *Betonica officinalis*' may be identical with κέστρον 'a pointed iron instrument.' Taste, smell, sight, and sound are regularly described in terms of touch or feeling, (cf. Hor. *Sat* ii. 8. 7 ff.: *acria circum rapula, lactucae, radices, qualia lassum pervellunt stomachum*, and Nos. 5, 13).

2. Gr. βλάβη, βλάβος 'hurt, damage, loss,' βλάπτω 'disable, weaken, hinder, stop; entangle, catch; deceive (mind); damage, hurt,' Cret. ἀβλοπές· ἀβλαβές Hes., etc., are compared with Skt. *marcāyati*, Lat. *mulco*. But there is no evidence whatever that the initial β is from *m*. Such forms as ἀβλαβής, ἀβλάβεια, ἄβλαπτος, ἀβλοπές, ἀβλοπία, never *ἄμβλαβής, etc., indicate an original *b*. The medial β is assimilated from π, and this is from IE. *q*^u. This then gives us the base **bleq*^u, which is in OE. *pleoh* (Germ. **plehwa-*) 'danger, peril (to the soul); injury; responsibility, risk,' *plēon* (**plehwan*) 'risk, expose to danger,' OS. *plegan* 'verantwortlich sein, zusichern, versprechen,' 'pledge,' OHG. *pflegan* 'für etwas eintreten, in Obhut nehmen, sorgen für, pflegen, Umgang haben mit, Sitte, Gewohnheit haben,' *phligida* 'Gefahr,' *phliht*, MHG. *phliht*, *pfliht* 'Fürsorge, Pflege, Aufsicht; Verbindung, Verkehr, Gemeinschaft, Obliegenheit, Dienst; Art und Weise,' MLG. *pflicht* 'sittliche und rechtliche Verbindlichkeit, Pflicht; Gemeinschaft, Teilnahme; Zins, Abgabe (wozu man verpflichtet ist); Dienst, Leistung; Gehalt, Lohn,' OE. *pliht* 'danger; damage,' *plihtan* 'bring danger upon,' NE. *plight* 'bind one's self by pledging, engage by solemn promise, pledge, etc.

The primary meaning of the root **bleq*^u was 'hold, bind,' or the like. This would explain the meanings of Gr. βλάπτω 'hinder, disable, entangle' (πόδας γούνατα); 'hold, hinder from' (τινὰ κελεύθου);

'capture, deceive' (*φρένας*, whence *βλαφθεῖς mente captus*); 'entangle, catch' (*βλαφθεῖς κατὰ κλόνον Iliad* xvi. 331; *βλαφθεῖς ἐν ὄζῳ Iliad*. vi. 39; *βλάβεν ἄρματα καὶ ἵππῳ Iliad*. xxiii. 545); 'disable, injure'; and of the Germ. words: 'hold, guard, care for; do as a custom; hold to, associate with; bind one's self, pledge, promise, have as a duty; hinder, disable, injure, endanger.'

3. Gr. *βλέπω* 'behold, look at, look, see; guard, take care of,' *βλέπος, βλέμμα* 'look, glance,' *παραβλῶψ* 'looking askance, squinting': OHG. *pflegen* 'wofür sorgen, pflegen; Aufsicht haben, behüten, beschützen' (cf. Kluge⁶, 297) is by all odds the best explanation for *βλέπω*, which in form would correspond exactly with OE. *plēon* above, root **bleq* 'hold, guard: behold, regard.'

Dor. *ποτιγλέποι* 'προσβλέποι' probably has γ from *γλέφαρον* 'eyelid, eye': Bulg. *globe* 'Augenhöhle' (cf. Prellwitz², 78), Gr. *γλάφν* 'hollow, hole', *γλάφω* 'hew, carve, dig.' On the other hand *γλέφαρον* has β from *βλέπω*. The original form was perhaps **γλάφαρον*.

4. Gr. *βραχύς* 'small, short, trifling, mean,' and *βραχίων* 'arm,' probably come from **brǵh-*, **brnǵh-* 'press,' in EFr. *prakken* 'pressen, drücken, kneten,' NE. *prog* 'poke, prod,' *prong* 'a sharp point or a pointed instrument, tine,' *vb.* 'stab with or as with a fork,' MLG. *prange* 'Pfahl, Stange (um zu hemmen oder zu fesseln); Maulklemme; Klemme, Einengung,' *prangen* jem. einengen, mit ihm ringen,' Goth. *ana-praggan* 'bedrängen,' MHG. *phrange* 'Einengung, Einschliessung,' *phrengen* 'pressen, drängen, bedrücken,' NHG. Bav. *pfreng* 'eng.' With this combination *βραχύς*, Lat. *brevis*, etc., meant 'compressed' and *βραχίων* 'a prod, prong.' Walde², 97. objects to the combination of *brevis*: Goth. *praggan* (Fick GGA., 1894, 232) without good cause.

5. Gr. *θριδαξ* 'lettuce, *Lactuca sativa*' may be formed on a base **dhrīd-* 'sharp, pungent'; ON. *drita* 'cacare,' Russ. dial. *dristát* 'Durchfall haben,' Slov. *dristati, driskati*, id. (cf. Berneker *Et. Wb.*, I, 224), root **dhrei-* 'pull, tear, split, cut': Slov. *dripati* 'zerreißen; Durchfall haben,' *dripa* 'Durchfall, besonders des Viehes,' MHG. *trīpe* 'diarrhoea'; Gr. *θριψ* 'wood-worm,' Goth. *dreiban* 'drive' (Meringer *IF.*, XVIII, 235). For this explanation of *θριδαξ* compare Horace *Sat.* ii. 4. 59: 'lactuca innatat acri stomacho,' and

also *ibid.* ii. 8. 7 f. From *θριδοξ*, *θριδακίνη* are derived, according to Berneker *Et. Wb.*, I, 94, Russ.-ChSl. *brūdokva*, *brēdokva* 'lettuce,' Bulg. *būrdókva* idem, Slov. *brdokva* 'salad.' If these have original *ī* as Berneker assumes, we may rather compare OBulg. *bridūkū* 'δριμύς,' Serb.-Cr. *brīdak* 'sharp; sour,' Slov. *brīdek* 'sharp, bitter,' etc.: Lat. *ferīre*, *forāre* (cf. No. 13).

6. Gr. *ἵχνος* 'track, trace, footprint; trace, mark,' *ἵχνιον* 'track, trace,' *ἵχματα* *ἵχνια* Hes., which I formerly combined with *οἶχομαι*, Lith. *eigà*, 'Gang' (*Class. Phil.*, V, 305), I now compare with OBulg. *jazva* 'πληγή, τύπος,' Czech. *jízva* 'Narbe,' *jězvina* 'eingeritztes Zeichen; Grube, Höhle,' Russ. *jázva* 'Wunde; Geschwür,' *jázvo* 'Spitze, Stachel,' etc. (cf. Berneker *Et. Wb.*, I, 276 f.), base **aiǵh-*, *iǵh-* 'point; strike, wound, or mark with something sharp; indent, imprint,' to which may also belong Gr. *αἶχμή* 'point, spear-point, spear, arrow, javelin.' For synonymous base **aǵex-* cf. *JEGPh.*, XIII, 499 f. For meaning compare Gr. *τύπος* 'blow; mark of a blow; impress; print, track (*στίβον*),' (cf. No. 28).

7. Gr. *καλ(φ)ός* fair, beautiful, good' is compared with Skt. *kalya-h* 'gesund; geschickt,' *kalyāna-h* 'schön, gut, trefflich, glücklich.' The former I should derive from **ql̥xo-*, the latter from **qol̥xo-*, and refer both to the root **qolē-*, **qolā-* 'break, cut.' In that case, the primary meaning would be 'apportioned, proportioned, meet, gemäss,' whence, 'fitting, proper, suitable, fair, etc.' Compare especially Skt. *kalā* 'kleiner Teil,' *kalpāyati* 'teilt zu, verteilt, ordnet an.'

With Gr. *καλός* compare also Russ. dial. *kl'wyj* (**qlēu-*) 'gut, passend,' Russ. *kl'ud* 'Anstand; Ordnung, Schönheit,' *kl'uzij* 'hübsch, stattlich,' Czech *kl'ud*, *klid* 'Ruhe, Frieden,' *kl'uditi*, *kliditi* 'räumen, reinigen, schlichten; sauber, nett machen,' *s-kliditi* 'wegräumen,' *s-klidný* 'geordnet,' etc., and Goth. *hlūtrs* 'rein,' OHG. *hlūtār* 'rein' hell, lauter,' OE. *or-hlyte* 'devoid of, free from.' The combination of the Slav. and Germ. words, formerly given by Matzenauer, Zupitza, and Berneker, is now held to be incorrect by Berneker, *Et. Wb.*, I, 527.

8. Gr. *κλύζω* 'dash, dash against, wash, esp. of the waves; wash off or away; wash out, drench; rub with wax' (Theocr. 1, 27), *κλύδων* 'surge, billow, wave,' *κλύδιος* 'surging, dashing,' plainly show

the meaning 'dash:wash,' not 'wash:dash.' Even so the connection with Lett. *slauzīt* 'fegen, wischen,' *slaukschēt* 'platschen, pladdern,' *slāukt* 'melken,' Lith. *szlū-ju, -ti* 'fegen, wischen' may be retained. For here also the underlying meaning is 'dash against, rub,' certainly not 'bespülen' and then 'reinigen, fegen,' as given by Walde, *Et. Wb.*², 173.

But if 'beat, dash' is the original meaning, then the Gr. words may be referred to the root **golē-, *golā-* 'beat, break, cut.' Compare especially Lett. *klaudzēt* 'anklopfen, klappern,' *klauwēt* 'anklopfen,' and No. 25.

Compare also the following, in which a similar change appears: ChSl. *kl'ákati* 'strepitare,' Russ. *klúkat* 'picheln, saufen,' *kl'učŭ* 'Quelle,' LRuss. *kl'úkaty* 'schlagen, vom Rieseln und Schlagen der Adern; einen Schluck tun, sich berauschen,' Serb.-Croat. *kljùkati* 'strepitare, pulsare,' *kljùčati* 'sieden, wallen, kollern,' *kljùč* 'Hervorsprudeln, Wallen des Wassers,' Sloven. *kljúkati* 'pochen, picken,' *klúkavak* 'Klopfer; Schwarzspecht': *kljuváti, kljúniti* 'picken,' LRuss. *kl'új-derevo* 'Specht,' *kl'úkaty, klúpaty* 'picken.' According to Berneker, *Et. Wb.*, I, 529, 'lautnachahmend' (cf. No. 24).

9. Gr. *κλόνις* 'the bone at the end of the spine, *os sacrum*,' *κλόνιον· ισχίον, ράχις, ὀσφύς* Hesych: Lat. *clūnis*, etc., is a comparison that might better be discarded. The underlying meaning may be the same: 'bend, rounding out, bunch, knob, hump,' or the like. Lat. *clūnis* I refer to a base **kleu-* 'bend' (*IF.*, XVIII, 28). Similarly Gr. *κλόνις* may be derived from the root **qlon-* 'bend': Czech. *klon* (Biegung) 'Bug,' *kloniti* 'neigen, beugen,' OBulg. *kloniti* idem, etc. (cf. the following).

10. Gr. *κλόνος* 'commotion, throng and press of battle; tumult, throng,' *κλονέω* 'move violently, drive in confusion' are properly derived from *κέλομαι, κέλλω* 'drive, urge on,' Skt. *kaláyati* 'drive,' etc., root **qele-* 'push, drive.' As this may be identical with **qele-* 'bend, curve,' we may compare *κλόνος* with OBulg. *po-klonŭ* 'Verneigung, Anbetung,' *kloniti* 'neigen, beugen,' *po-kloniti se* 'sich neigen vor; anbeten,' *prě-kloniti* 'überbeugen,'—*se* 'sich überbeugen; wankend werden, nachgeben,' *u-kloniti* 'ablenken,' (cf. Berneker, *Et. Wb.*, I, 522).

11. Gr. *κολοσυρτός* 'noise, din, noisy crowd,' *κολοσυρτεῖ· θορυβεῖ, ταρασσει* Hesych. are not satisfactorily explained. The first part

has been compared with *κολῶς* 'wrangling.' This seems to be an early explanation, for it is given in Liddell-Scott's *Greek-English Lexicon*, edition of 1846. Here also *κέλλω* is compared, quoting Döderlein, *Lat Synonym.*, 2, p. 94, 4. This is probably correct, root **qele-* 'drive, incite, shout (at), call' in Gr. *βου-κόλος* 'cattle-driver,' *κέλομαι* 'set in motion, urge on, exhort, command, call to,' *κέλλω* 'urge, drive on,' *κέλαδος* 'noise, din, noise of battle,' *κλόνος* 'commotion, tumult, throng of battle,' OHG. *hellan* 'ertönen,' MHG. *hellen* 'ertönen, hallen; sich rasch bewegen,' *hal-* 'Hall, Schall' (Zupitza, *Germ. Gutt.*, 118 f.): OE. *hild* 'war, battle' (**qeltǣ* 'din, tumult'), OHG. *hiltia* 'Kampf,' etc.

The second part: *-συρτός*, *-σύρτης*, probably also meant 'commotion, din' or else 'onrush.' In either case *-συρτός* may be derived from the root **tuer-* 'whirl, stir up, swing, sweep along, etc.,' in Skt. *tvāratē* 'eilt,' *tūryatē* idem, *tvārīta-h*, *tūrta-h*, *tūrṇa-h*, 'eilend, schnell,' OE. *þweran* 'stir, churn; beat (metal), forge,' OHG. *dweran* 'drehen, rühren,' Skt. *turāti*, *turāyati* 'drängt vorwärts, eilt,' Gr. *σύρω* 'draw or trail along, drag by force; sweep or wash down (of rivers); sweep away (of war),' *συρτός* 'swept or washed down,' *συρμός* 'anything that draws, drags, or tears along with violence,' *σύρδην* 'rushing furiously; long-drawn out,' *σαίρω* 'sweep, sweep away,' *σύρφος*, *συρφετός* 'anything dragged or swept together, sweepings; a mixed crowd, mob, rabble,' *σύρβη*, *τύρβη* 'noise, row,' Lat. *turba*, etc. (cf. Hirt, *Idg. Abl.*, 23; Prellwitz², 442; Walde², 799). And yet Boisacq, *Dict. Ét.*, 487, cites the ancient derivation of *-συρτός* from *σύρω* as follows: '(! ? Cf. Suid. s.v.).'

12. Gr. *τεuthis* 'cuttle-fish,' *τεῦθος*, *τευθός* id. are formed from **dheudh-*: Skt. *dōdhat-* 'erschütternd, ungestüm, tobend,' *dudhita-h* 'verworren,' Gk. *θύσσομαι* 'shake,' *θύσανοι* 'tassels, tags, fringe, used also of the long arms of the cuttle-fish' (Brugmann, *Gdr.*, II, 104 F): LG. *dudel(ken)* 'herabhangender Flitter an Kleidungsstücken,' EFr. *bedudeln* 'wrap up,' Icel. *dúða* 'swathe in clothes,' ME. *dudde* 'a coarse cloak,' NE. *duds*, *dodder* 'shake, tremble,' *dudder* 'shiver, tremble' dial. *duddle*, 'boil, bubble,' etc. (cf. author, *MLN.*, XXII, 235).

The cuttle-fish seems here to be described as the 'flapper, fringe-fish' in reference to its arms: *θύσανοι*. Yet we might derive *τευθός* from **dheudhos* 'stirred up, turbid,' in reference to the inklike fluid

ejected. This is the more usual way of describing the animal. So Gr. *σηπία* 'sepia, cuttle-fish': *σήπω* 'make rotten'; and *θόλος* 'mud, dirt' is used especially of the thick, dark juice of the cuttle-fish. Compare also OE. *wāse-scite* (mud-squitter) 'cuttle-fish.'

13. Gr. *φάρμακον* 'medicine, drug, ointment, salve, dye, paint color; enchanted potion, witchery; a stimulant to give a relish to food, a spice, seasoning,' *φαρμάσσω* 'heal by medicine; poison; enchant, bewitch; temper (metal); season, spice,' *φαρμακός* 'poisoner, magician,' etc., are combined with Lith. *būrti* 'Wahrsagerei, Kartenlegen, etc., treiben,' *burta* 'Zauberei,' *būrtas* 'Loos,' Lett. *burt* 'zaubern,' *burwis* 'Zauberer,' which may better be compared with Lat. *fors*, *fortūna*. The Greek words, however, are best derived from a base **bhrmen-* 'something sharp or that rends, tears: drug, poison; stimulant, spice.' The use of *φαρμάσσω* 'temper (i.e., make sharp, hard); spice' indicates this primary meaning. Compare *φάρω* 'cut, sever,' Lat. *forāre*, *ferīre*, etc. (cf. Nos. 1, 5, 26).

For meaning, compare Goth. *lubja-* 'Gift, Zauber,' ON. *lyf* 'medicine, drug,' *lyfja* 'cure, heal,' OE. *lybb* 'drug; poison,' *lybb-corn* 'purgative grain or drug,' *lybbestre* 'witch,' *lyfesn* 'a charm, amulet,' OHG. *luppi* 'Gift, Zauberei,' MHG. *luppe* 'zusammenziehender Saft; Vergiftung, Zauberei,' EFris. *lūbben* 'schinden, schädigen; kastrieren': Lith. *lūpti* 'abhäuten, schälen,' *laupyti* 'abblättern, schälen,' Goth. *laufs* 'Laub,' etc. So also OBulg. *truti* 'zehren, absumere': *traviti* 'vergiften.'

14. Gr. *χῖδρα neut. pl.* 'wheaten groats toasted' is probably from an original **χρῖδα* or **χρῖδρα*: OE. *grātan* 'groats,' **ghroidones* 'ground particles'; Gr. *κριθή* (**ghrīdhā*), 'barley-corn, barley' (*Mod. Phil.*, I, 240), base **ghrei-* 'friare.'

Or we may combine *χῖδρα* with OPruss. *gaydis* 'wheat,' which in this case must be separated from Lith. *gaidrūs* 'clear,' Gr. *φαιδρός* 'clear, bright.'

15. *Antemna*, *antenna* 'sail-yard' meant primarily 'end, extremity, tip': Skt. *antamāḥ* 'the last,' *āntaḥ* 'end,' Ir. *ét* 'end, point,' Goth. *andeis* 'end,' Lat. *ante*, etc. *Antemna* therefore implies an **antimus* corresponding to *intimus*, *infimus*, *postumus*. For meaning compare Gr. *τέθρον* 'end, extremity; esp. the end or point of a sail-yard'; *κεφαία* 'anything projecting like a horn: yard-arm;

antennae of a crab'; Goth. *gazds* 'Stachel,' OE. *gierd* 'rod, twig,' NE. (*sail*)-yard.

16. *Bucca* 'the (distended) cheek,' which Walde² s.v. derives 'von einem schallmalenden **bug*,' may better be explained as **bud(i)ca* and combined with *buda* 'ulva,' Gk. βυζόν· γαῦρον καὶ μέγα, Norw. *pūte* 'cushion,' Swed. dial. *pūta* 'be puffed up,' NE. *pout*, OE. *āele-pūta* 'eel-pout,' Du. *puit* 'frog,' etc. Dial. *būfo* 'toad' belongs to the same root: OE. *pudoc* (**budh-*) 'wart, wen' ('a little swelling'), NE. *pod* 'a legume or silicle,' *poddy* 'round and stout in the belly,' MDu. *podde* (and *padde*) 'toad.'

17. *Calēre* 'be hot, warm,' *calidus* 'hot,' Lith. *szilti* 'become warm,' *szilus* 'August,' Skt. *carād-* 'Herbst,' and Lith. *szálti* 'freeze,' *száltas* 'cold' may be combined under the common meaning 'sharp, stinging': Skt. *çalá-h* 'sharp point, staff, sting,' *čalyá-h*, -*m* 'spear, arrow-point, thorn, spine,' *čalalam*, 'spine of the porcupine,' ON. *hali* 'sharp point, shaft, tail,' Gr. κῆλον 'shaft of an arrow, arrow,' etc., and also Lat. *culmus* (Walde², s.v.), to which may be added *culmen* 'point, tip, summit,' separating it from *columen*.

For meaning compare Russ. dial *bridkój* 'scharf; kalt,' Serb.-Cr. *bridjeti* 'brennen, jucken; schneiden (vom Winde),' Slov. *briděti* 'scharf sein, prickeln, brennen.'

18. *Calamitas* 'loss, disaster, harm; hail, blight,' so far as its meaning is concerned, may belong to No. 17. Compare Skt. *čalyá-* 'sharp point, thorn, sting; harm, failure,' Gr. κῆλον 'shaft, bolt,' in Hom. of Apollo's arrows bringing pestilence or of the thunderbolts of Zeus.

19. *Culina* 'kitchen' may be referred to Skt. *kūlayati* 'versengt,' Lett. *kwélēt*, *kweldēt* 'glimmen, glühen, brennenden Schmerz verursachen,' *kulda* 'der Vorofen, in welchem die Kohlen zusammengeschürt werden,' etc.

20. *Cēra* 'wax' (**qērā*), Gr. κηρός 'wax, cera,' κηρίον 'honeycomb, favus': Lith. *korys* idem, Lett. *kārites* 'Bienenzellen mit Honig' (cf. Walde², 152 f.) have the gradation ē:ō. Exactly the same gradation occurs in the root **qēr-*, *qōr-* 'cut, indent, scratch, notch,' to which *cēra*, *κηρός*, etc., evidently belong as descriptive terms of the striated surface of the honeycomb. Compare Upper Sorb. *čara* (**qērā*) 'Strich, Linie; Furche; Durchhau, Wildbahn im

Walde,' Czech *čara* 'Linie,' *čarati* 'Linien ziehen': Lat. *cēra* 'wax,' *sin-cērus* (without scratch, unscathed, unblemished) 'integer, uninjured, whole, entire; uncorrupted, sound, pure'; and with *o* Russ. *korī* 'die Masern,' Lith. *karai* 'Steinpocken; rötlich blaue Flecken am Körper beim Typhus,' *pra-karūs* 'maserig vom Holz': Gr. *κηρίον* 'honey-comb; a cutaneous disease,' *μελικηρίς* 'honey-comb; a virulent eruption on the head.'

With these compare **qars-* in Lat. *carrere* 'card (wool),' Skt. *kāṣati* 'reibt, schabt, kratzt,' Lith. *kaṣzti* 'kämmen, krämpeln,' OBulg. *krasta* 'στίγμα, scabies,' etc.

21. *Calā-re*, *clāmāre*., etc., if they belong together, probably contain a root **qolā-* 'crash, clash,' identical with **qolā-* 'break.' This root became confused with a root **qel-* 'drive, incite': Gr. *κέλλω* 'urge, drive on,' *κέλομαι* 'urge on, exhort, command; call, call to,' Skt. *kaláyati* 'treibt, hält, trägt,' etc. These two roots gave rise to a large number of onomatopoeitic formations.

22. *Clārus* 'clear, bright; distinct, loud; manifest, intelligible; illustrious' has long been referred to the root in *calā-re*, *clāmāre* with a comparison with MHG. *hel(l)* 'lauttönend; hell, glänzend.' In spite of this alluring comparison, I think it more probable that the primary meaning of *clārus* was 'separate, distinct,' and then 'distinct' in various senses. Compare OIr. *clár* 'Tafel, Brett,' Welsh *clawr* idem, Gr. *κλήρος* 'lot': **qlāro-s* 'separated, cut off, distinct, *clārus*'; 'something cut or split off, tablet, Ir. *clār*'; 'piece of wood used in casting lots, lot, *κλήρος*,' root **qolā-*, **qlā-* 'break, cut, separate': Lat. *clā-dēs*, Gr. *κλάω* 'break off, prune,' OBulg. *klati* 'stechen, schlachten,' Russ. *kolót* 'stechen, schlachten; spalten; hacken,' etc.

23. *Classis* is also referred to *calāre*, etc., as if the primary meaning were 'a group called together.' In place of this combination Stowasser, *Lat.-dt. Wb.*, explains *classis* as meaning primarily 'Abteilung, Abschnitt,' comparing Gr. *κλάω*, etc. To this Walde, *Et. Wb.*,² 167, objects: "doch zeigt diese [Sippe] im Lat. sonst durchaus den Begriff des 'Schlagens,' nicht des 'Schneidens.'"

This is begging the question. But even if it were true, that would be no valid objection to Stowasser's explanation. We may

therefore proceed on the assumption that *classis* may primarily have meant 'section, division,' root **qolā-* 'break, cut.'

In that case *classis* is from **qləd-tis* or **qlət-tis*. If with *d*, then we may compare Gr. κλάδος 'branch, shoot,' κλαδάω, -δεύω 'lop off, prune,' Lat. *clādēs*, which meant 'cutting off, down' as much as 'beating, Schlagen' (compare especially: "Mucius cui postea Scaevolae a *clade* dextrae manus cognomen inditum"). If with *t*, compare Gr. κλάσις 'a breaking, fracture; a breaking off, pruning, plucking': OE. *hlāþ* (**qlātā-*) 'booty, spoil; band of brigands or pirates; troop, multitude,' OLFranc. *hlōtha* 'praeda,' MHG. *luot* 'gewaltsamer nächtlicher Raub; Rotte, Schar.'

24. *Calvus* 'without hair, bald,' Skt. *-kulva-h*, *-kūrva-h*, 'bald,' etc. (cf. Walde², 116 f.) may easily be combined with Skt. *kūṭah*, if this is from **qītōs*, from the common meaning 'shorn, clipped, docked,' not from 'Hervorragendes, etc.,' as given by von Bradke, KZ., XXXIV, 158. Compare especially Gr. κόλος 'docked, clipped, stunted; stump-horned, hornless,' κολάζω 'curtail, dock, prune; check, punish,' κολούω 'dock, clip,' ChSl. *kl'uju*, *kl'ivati* 'picken,' Russ. *klevát* 'picken, hacken, rupfen,' *klevókū* 'Stoss, Schlag, Stich,' etc. This group is, according to Berneker, *Et. Wb.*, I, 528, 'ohne sichere Beziehungen.'

25. *Cluo* 'purgo' may or may not be related to *cloāca*. In any case it is more probable that *cluere* meant primarily 'cut, separate, putare,' not 'wash.' Compare especially ChSl. *kl'ivati* 'picken' Russ. *klevát* 'hacken, rupfen,' Gr. κολούω 'dock, clip,' etc. (No. 24).

With this explanation we may more easily connect Welsh *clir* (**qlūros*) 'hell, klar, heiter, rein' than from the meaning 'washed, rinsed.' For meaning, cf. No. 22.

26. *Fastidium* 'loathing, disgust' as well as *fastigium* 'point, summit, gable' may be combined with Skt. *bhṛṣṭiḥ* 'Spitze, Zacke, Kante, Gipfel,' etc. For meaning compare the base **bhrid-* 'cutting, sharp' in OBulg. *bridūkū* 'δριμύς,' Russ.-ChSl. *bridostī* 'Schärfe, Bitterkeit,' LRuss. *brydkýj* 'garstig, hässlich, abscheulich,' ó-bryd 'Ekel, Abscheu.'

27. *Focus* 'fire-place, hearth' is probably from **dhyogōs*: Lith. *dvákas* 'Hauch, Atem,' *dvakoti* 'keuchend atmen,' *dvėkoti* 'atmen,

keuchen,' *duksē'ti* idem, Skt. *dhukṣatē* with *sam-* 'facht an, zündet an, belebt,' etc. (cf. Persson *Beitr.* 653³).

28. *Ignia* 'vitia vasorum fictilium,' may be a genuine Lat. word, **ighniā* 'cracks, marks, blemishes': Gr. *ἵχνια* 'tracks,' Lith. *ižti* 'entzweigen,' *ižines* 'Schlauben,' Lett. *vej-ife* 'Windriss im Holz,' *aifa* 'Spalte im Eise,' etc. (cf. No. 6).

29. *Lupa* 'meretrix,' which I formerly compared with MHG. *sluwe* 'gemeines Weib, meretrix,' NE. *sloven*, etc. (*Class. Phil.*, VII, 113), I now think is from a **lupā* 'skin; hull,' with which compare *lupīnus*, -*um* (having a hull or pod) 'lupine': Lith. *lūpti* 'schälen, abhäuten,' *lupinaĩ* 'die abgeschälte Schale von Obst und dergl.,' Goth. *laufs* 'Laub,' LRuss. *lupa*, Schale, Hülse, Haut, etc. For meaning compare Lat. *scortum* 'hide; harlot'; Lett. *skura* 'Hülse, Schale, Hülle, Haut: Hure.'

30. *Peccāre* 'fail, commit a fault, sin,' *peccans* 'offender, sinner,' *peccantius* 'more faulty, worse' may be derived from **ped(i)cā-*, -*co* 'falling, fallen, low': *pejor* (**pediōs*, cf. Walde² s.v.) 'worse,' *pessimus* 'worst.' These are from the root **ped-* in the sense 'fall, be low': Skt. *pādyaṭē* 'fall, collapse, perish; go to,' *pādāyati* 'fell' (**pōd-*), OBulg. *padŏ* (**pōd-*) 'fall,' OE. *fetan* 'fall,' Gr. *πέδον* 'ground, earth,' *πεδίων* '(low) flat country, plain,' *πεδικός* 'of a plain' (:Lat. **pedico* 'low'), *πέξα* 'foot, lower part of anything,' *πεζός* 'on foot; pedestris, humilis; prosaic; low, not lofty (of comic poetry); low, common (courtesan),' etc.

31. *Petīmen* 'a sore on the shoulder of the beasts of burden or draft' is separated by Persson *IF*, XXVI, 66, from *petimen* 'breast,' Lith. *petỹs* 'shoulder.' The words are related to each other as Lat. *mentigo* 'scab on the mouth or snout of sheep': *mentum* 'chin'; *ostigo* 'mentigo': *ostium* (in the sense of 'mouth') 'mouth of a river; door,' OBulg. *usta* 'mouth,' or *ostigo* from Lat. *ōs*+*-tigo* from *mentigo*. To *petīmen* belongs *petigo* 'scab' with the meaning generalized.

32. *Torus* 'a twist or strand of rope; brawn, muscle; cushion, bed' and *teres* 'tightly twisted, firmly woven; curling; well-turned, round; elegant' are from the root **ter* in the sense 'turn, twist; turn in a lathe'; not 'rub.' Compare Gr. *τόρνος* 'a carpenter's tool for drawing a circle; a turner's chisel; a circle, round,' *τορνόω*

'make round; round or smooth off,' *τορνεύω* 'work with a lathe, round; round off (verses); twist round,' *τορεύω* 'work figures by beating the metal into rounded prominences, work in relief,' *τόρευμα* 'embossed work; a wheeling round.'

33. *Silex* 'any hard stone in the fields, pebble, flint,' *siligo* 'a kind of very white wheat, *Triticum hiemale*,' *siliqua* 'pod, husk,' *silicia* 'fenugreek' may all be referred to a base **psil-* 'rub, crush; peel, strip': Gr. *ψῖλος* 'rubbed bare, stript,' *ψίλον* 'feather,' *ψίω* 'rub to pieces,' *ψίξ* 'crumb, morsel,' *ψιάς* 'drop,' *ψῆν* 'rub, rub away,' *ψῆφος*, 'pebble,' *ψήχω* 'rub down; grind down,' *ψῆγμα* 'what is rubbed or scraped off' (so *siliqua*: *ψίλον* 'feather'), etc.

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